M2516

Saturday, January 11, 1975

Westtown

Group IV

SIDE ONE

MR. NYLAND: We'll make it questions and answers tonight. I thought I had something to say in general. I forgot it. Maybe, during the meeting it will come back. So, why don't we start right away. On Thursday, we talked enough. And, you might say, against that kind of a background maybe you have some questions. It surprises you? It means you don't have a little bit more friction, to R N with your nose in the butter. If you don't ask, I will talk, of course.

Lois Posta: Mr. Nyland.

MR. NYLAND: Ya.

Lois: This is Lois.

MR. NYLAND: Lois?

Lois: Yes.

MR. NYLAND: Yes.

Lois: I don't have a question, but is it okay if I make a statement?

MR. NYLAND: If you are good, yes. [laughter]

Lois: Well, just recently I've had a different sort of feeling towards Work. For a long time I was wrapped up in a lot of things and ~~was~~ very busy. And when I would think of Work, I could Work, but it wasn't very often and it was kind of only on special occasions. My own special occasions when, for some outer reason, because

of some outer circumstance, I would be able to make contact with something deeper in myself. And just because, I guess partly because I'm getting away from my schedule for a couple of weeks, I find that I want to be close to Work just on an everyday sort of basis, even though there's nothing particularly special about the circumstance. And I find that when I am alone, like when I drive in my car, I really want to Work in kind of a different way. Not because it's a special occasion, but just more every day, kind of in the same way that I would want anything else in my life. And it seems to be much more with me as a part of myself.

MR. NYLAND: Do you call that really different?

Lois: Yes.

MR. NYLAND: The motivation may be a little different and the stimulus for wanting to Work. But I think Work itself is the same, isn't it?

Lois: Yes. Oh, yes. But it was so seldom for a long time.

MR. NYLAND: Of course, I hope someday that you will carry your 'I' with you. I say, sometimes, each person carries his own poverty with him. It doesn't matter where you go. And it doesn't matter in what kind of condition you are. And under poverty, I mean, my unconsciousness. When I understand that, that I am poor, because I'm unconscious, I may have a desire to become rich. So that then, instead of carrying poverty, I would carry something else with me that I would call my wealth. You can say it in different ways, of course. I want to Wake up, that for me is to be wealthy, really rich. When I keep my eyes closed and I'm asleep, I'm really a very poor specimen. But only from the standpoint of eternity. As far as life on Earth is concerned, we don't use that

kind of measure. At the same time, it's very interesting that, through certain periods of one's life, you discover that wherever you used to put the blame for not being able to do this or where you felt that you were affected and then thought that it was because of some other person or because of certain conditions in which you had to live, that gradually that picture changes into another one of understanding that all of it is really yourself in your reaction to conditions or reaction to some other person with whom you have been acquainted. And because of that, the responsibility, of course, is put on oneself. And the property I talk about is then simply a statement, that I am poor. At the same time I can be rich in spirit. And the change that I would like to make for myself is to see why am I poor, if I could explain it. At the same time, I know that there are many reasons why I cannot explain that particular reason. And so I settle for a very simple statement. Simply say, I am poor and that happens to be the case without wishing to find out. In cases like, for yourself, do not pay too much attention to this kind of a change, because in reality it is not a change. It is that you have now more desire or see more about yourself. That particular insight within your inner life and the consideration of the duality of oneself and paying attention more and more to the possibility of an inner life growing out into its full-grownness. Or that, perhaps, you have received because of experiences, certain further insights as to your behavior, And that now, out of the different experiences you have had, you will gradually find very definite motivations of why you want to Work. Because that is important. That there is a little change because of conditions and that you find yourself, at the present time, more interested or more willing

to make attempts. I think you have to trace it a little bit further into a case for yourself. Why is it that you have changed? And what was it that prevented you in the previous conditions that you were talking about? If you can see it that way; that maybe there were definite reasons why you were forced to remain unconscious, or that there was really not enough impetus in the conditions in which you happened to live to help to Wake you up or to remind you of something else which you did know about but for some time you just forgot or pushed in the background; and the present state in which you find yourself now, much easier, willing to be open to the possibility of doing something about your life. Because these kind of changes, when they are dependent on the different conditions of ordinary life as they happen to be, will make you subject to those conditions and you are, to some extent, a slave to them. What one really should know is that, regardless of whatever conditions there are outside of me, my inner life has a very definte value which I must continue to consider. So that then the motivation for the wish for Working has to come from inside; and then from inside out becoming apparent in the behavior of myself. Otherwise, it's quite ~~alright~~ all RIGHT whatever way it is that you are reminded and going through a period where you are more intense or more wishing. All that I would say is to the good. Only it is not so even. And one should strive more and more to have for oneself, within, something that is always there and is available whenever you need it. You see, the ultimate aim for a man, I say many times, is to be in balance. But what does it really mean to be in balance? It means that at any one time I can adapt myself to a certain condition which affects me and I can in the reaction produce the proper attitude. If it

is necessary that I change over, even in ordinary life, from the state of hilariousness and joy and someone asks a question, but what is the matter with death? That at such a moment I could immediately change my whole personality with my mind and my feeling and be adaptable to that what was the second question. And then, it is not that I forget having been joyful and hilarious, but that I have a flexibility in which, then, I want to call on something else which is required for that kind of a question. That, I say, is the ultimate aim. It means a flexibility of a person to be adaptable at any one time. Sometimes, I say to be adaptable simutaneously with that what happens to present, be presented to him from the outside world. Sometimes I say it is like a telephone number to be able to call God. But you have to know his number. All right, Lois?

Lois: Yes. Thank you.

Helen Ramsey: Mr. Nyland.

MR. NYLAND: Yes. You're all in the back there, huh? Speak a little louder.

Helen: It's Helen.

MR. NYLAND: Helen?

Helen: Last night when you were talking about discipline. That subject makes me uneasy because I feel that I was brought up and taught to conform to what was expected of me and that kind of discipline. But that - an inner kind of feeling discipline was never something that I could do. That my feelings would be too strong most of the time. And I feel now that it's necessary to do something about that, because they're superficial and they take energy that I know, if I can be in a more even kind of state, that I can use for Work and that I want to sue for that. And yet

I get trapped in superficial kinds of feelings states.

MR. NYLAND: You mean that you would like to discipline your feeling state?

Helen: Is that possible? Or is that just part of being human? I don't know. I don't know when I'm imagining something or when it's really realistic sometimes.

MR. NYLAND: Now the question of discipline. For those who were not there, this happened to be at the little meeting at the school. And we talked about how to discipline children, and to make sure that a child can understand the necessity for being disciplined. When it goes against the grain or where the little child would like to have something that he wants or she wants, and he cannot do it because he happens to be in the school. That form of discipline is, of course, a little similar to what you talked about; when you were educated and that perhaps in your family it was customary that you followed whatever your father or mother told you to do. That, of course, is a very general way of how a family happens to behave, dependent on whatever are the prescriptions for that family as enunciated by the parents.

And, I think, that is like an outside condition which is leaned on you to which you conformed. So, really, it is not disciplining unless it would come from yourself. If there is something within you that you feel you ought to do for a very definite purpose, then maybe you can discipline yourself and avoid doing that what is not in line with that purpose. I think the purpose has to be much clearer instead of just accepting what someone else is telling me; that something has to come within me that I can agree if it comes from the outside. And if it doesn't that then there is something within me that actually wants me to be disciplined in

order to fulfill whatever aim I may have in my life. In that direction, of course, is the question of a spiritual development, or, also of my feeling. And when I have a feeling, and sometimes an overabundance of it, it becomes very slippery. It flows through my fingers, as it were. I cannot contain it because it's not subject to a definition. It just happens to be a form of energy which is very light and then affecting me and sometimes when it flows over, I have no control over it. I think I can learn controlling it. I can see at certain times when I'm in a very good state of strength, that is, when I am in a position where there is no--no division within myself; when there is no over-accentuation of my, let's call it, feeling life; when that particular center is not predominating, but when I am more or less in balance, I then can adjust that what I wish to do in the direction for using energy which is available. If that happens to be an energy of an emotional kind, I can guide it for some time by means of my mind. But for that there has to be an understanding between the mind and the feeling, and many times, of course, that doesn't happen. And even if I say that I want it, it does not mean that my mind can even find the words to do it or is strong enough to insist. And, on the other hand, the feeling is not willing to submit to that what my mind is telling me what is right and what is wrong. So in our education we are left much too much alone in the development of a feeling and separate from that, the development of a mind. And many times when we have grown up, there is no disciplining between the two because, in the first place, they don't talk the same language and , in the second place, it is never taught. We are supposed to, in ordinary life, and being unconscious, and being a human being, to

have a conflict between the mind and the feeling.

The other day I explained that. That is the reason why we happen to be, when we are on Earth, that that is the reason why we are kept asleep. Sometimes I've continued to use the word, Kundabuffer, for that. That that is actually the state in which there is a difference, let's call it, of opinion; or a different way of wanting to go in one direction, as indicated by the mind, and another direction is indicated by my feeling. And that is a kunda for me. That is actually the condition which prevents me, as a buffer, to do what I really ought to do. And the buffer means that I am asleep even towards that particular kind of problem. Now when I have an overabundance of feeling energy, I cannot control it, because my mind cannot do anything about it. IF I want to solve it, I have to solve it by means of a little bit of a trick. I want to put my body in a certain state where part of this emotional energy can be used up. And if I can find something that really interests me, and wanting to do it, the mind can become a guiding factor while the body is using up such energy which is in abundance and then it reaches a certain equilibrium because there is less of such energy, and then, you might say, it can become controllable. Work will help in that respect, because that is very definitely predicated on the idea that the three centers should be in harmony with each other whenever one wishes to Work. And that as an immediate result there is a balance between any excess of energy to be used as much as possible, as much as can be allowed for the satisfaction of the other two centers. And if there is any extra there is, with this strength that is established as a relationship between three centers, the extra energy represented in my feeling body cannot be used and

does not wish to be used because there is something much more solid as a relationship between the three centers functioning together. To say it again a little differently, the establishment of Work as a certain method which I wish to continue with and make continuous as much as I can in the insistance that an 'I' is there and is functioning within me, produces, of course, that kind of a triad between the three centers. And it takes up a certain amount of energy for the fulfillment of that kind of rotation between the three centers. When the wish is very strong, there is a possibility that this continuous going from the wish to the mind, to the body, again to the wish, to the mind, to the body, establishes a certain current. or a certain movement— A movement of the triangle which then gives,- I compare it to a gyroscope, but in a very small way, a certain solidity within myself. And when that exists the abundance of emotional energy takes a back seat. It is not wanted and there is no place for it. In that way, of course, it can be overcome, but you must have your body to help you, because your mind will not be able to do it. When one Works, gradually the influence of that Kundabuffer in the form of being Awake to the conditions as they are then and being able to observe them means ~~means~~ that I become free from the consequences, or rather, that I understand why such Kundabuffer existed but now there is no further reality in it and therefore the influences of this, as a consequence of the existence of Kundabuffer, starts to affect me instead of believing that Kundabuffer is still in existence. It sounds like a complicated answer and really it is very simple, because whenever there is excess energy in any one ofthe centers, it doesn't matter which one, always any one of the other two can be of some help. Usually one

is of not much help; but if that's the case, the other one, that is, the third one can be. And I have to find what, under certain conditions of myself, in whatever condition I happen to be, I have to find out what is really the solution by a little trial and error. I find out soon enough that my mind is many times much too weak; even if it talks too much, it has no force. And that that what I say is emotional energy which slips through my fingers, I cannot contain it, It simply has its own way. But with the body there and expressing the body in a certain way in that what the body wants to do, you will see that the balance is much easier reached. Do you understand that, Helen?

Helen: Yes. I do. I feel that that's really right.

MR. NYLAND: It will help you. You will see that after some time that what is the heaviest will actually show that it is the heaviest. Because the more attention that is given to any development of any one of the three centers, the more it will become predominant. And when it has that predominant state, the other two are encouraged to live up to that level. And they will ~~as~~ to the capacity that it is possible for them. But only up to the level of the lowest, or the--the center which is least developed. That will establish the balance which is enough to produce a certain configuration as a triangle which is rotating. And then I hang onto that because that, for me, as Work, becomes a central point in the condition in which I happen to be and then all other things will gradually be put in the proper place.

There are other different ways that one can use. For instance, if I want to consider each center by itself, separately from the others, I can assign to each center and the energy which is available, different purposes for expression, or the use of such energy

in different directions coming from one center only. For instance, with my feelings, if there is again an abundance, there is a possibility that I satisfy that what will have to go in the direction of a feeling. And that's quite right. Sometimes it can be connected with my body. But it is a feeling for myself. The feeling that I not only am alive, but I have a perfect right to take care of myself. But the other part of that what is still energy, I have to change into something else which forms, first, the background, then, will give me perspective and then will give me, actually because of such perspective, an influence on me. If I can change this feeling into an emotional quality for that particular part of it, and if that has relation towards those what are other forms of life, you will see that I divide energy into two parts and gradually that what is of more importance to me, ultimately, which I can decide, you will see, it will have the upper hand and that will solve also the problem of superabundance of Kesdjanian energy. Again, there are other ways, but don't let's mix it up too much. Alright, Helen?

Helen: Yes.

MR. NYLAND: Yes.

Myra Cataldo: Mr. Nyland.

MR. NYLAND: Ya.

Myra: It's Myra.

MR. NYLAND: Ya.

Myra: I'm trying, I think, to figure out how to Work. I think I might be getting all different kinds of theory and explanations confused.

MR. NYLAND: Ya. That's bad.

Myra: Yeah. And I've been very confused.

MR. NYLAND: And I really shouldn't talk that way.

Myra: Right. [laughter] So I want to get it straightened out.

MR. NYLAND: So let's straighten it out. You and me.

Myra; What I've been doing is two different things and trying to figure out which is Work and which isn't. And if they're not, then that's -- I have to go on to something else.

MR. NYLNAD: Good. Tell me.what is Work.

Myra: Well, theoretically, it's an observation,impartiality and simultaneity, but what it is for me is . . .

MR. NYLAND: Let's make it practical.

Myra: There's -- In the morning, when I get up, I'll try to sit and want a relationship with my little 'I'.

MR. NYLAND: You have to make it first.

Myra: I don't know how to make it.

MR. NYLAND: Oh. You imagine it. Can you do that?

Myra: Well, I close my eyes and say . . .

MR. NYLAND: You simply say, it's there.

Myra: There's an Awareness. I say there should be.

MR. NYLAND: Do you actually, as it were, see yourself? When you close your eyes?

Myra: I don't know.

MR. NYLAND: When you close your eyes, can you get any kind of Awareness of yourself? Or the fact that you exist?

Myra: Once when I was. Well, I know I exist.

MR..NYLAND: No. No. You know it with your mind.

MR. NYLAND: An Awareness. Myra:

Myra: But it's not... It's not enough what I do.

MR. NYLAND: No. The question is if you sit and you have your eyes closed, there can be a realization of yourself.existing.

Myra: I believe that, but I don't know how much of that's my mind and how much it's . . .

MR. NYLAND: If you sit there and you breathe and you know that you are breathing ,that could give you the conclusion that you are sitting and that you are alive.

Myra: Yeah. I come to that conclusion.

MR. NYLAND: You see, is it an impartial one now? Because now you understand that you exist, you are there. Do you start to describe it? Or can you just accept it?

Myra: I guess sometimes I do and sometimes I don't.

MR. NYLAND: When you start to describe it, you get on the wrong road. When it stays as Awareness, you're still all right.

Myra: When it's just kind of quiet and I'm just sitting there.

MR. NYLAND: Very quiet. It's just acceptance. And no particular desire to either describe it or to think about it, or to like or whatever it may be. You know, we always say we try to avoid the pitfalls of partiality, of the liking and the disliking and the pitfalls of your mind thinking about it, associating with all the different things you already know about yourself. Just very plain as a fact. Here I am. I'm sitting. Right? And your eyes are closed. And see there is an Awareness within. Right? If that now exists and you know it, can you get up?

Myra; I think I lose it then.

MR. NYLAND: Ya, ya. You lose it, but if you now make very slow movements. For instance, I sit in this chair and I'm Aware. Now I say I want to keep this Awareness. All right, I'll get up. No. I've forgotten it already. See?

Myra: Yes.

MR. NYLAND: But I say, ya, I know, if I do it too quick, I can't

hold on to it. So very carefully I do this, but I keep on being Aware. I want to get up and I find that I also have to put my other arm and my hand here. Now I'm still Aware. See? Cause very little has happened. Now I want to give an order to my body Somehow I get up out of my chair. Well, that requires energy and there is a little less for an Awareness. Still, I make an attempt. I know I lose it. But I say, no, Iwant it back. So I stop. I slow down all the movements I usually do in a hurry, or do unconsciously and this time I do them very slowly in order to keep my Awareness together with that what is the movements of my body. You see?

Myra: Yeah.

MR. NYLAND: You understand what I mean?

Myra: I think, yeah.

MR. NYLAND: And I do that. Now Icannot get up, you see. By that time, of course, I keep on thinking about myself, I cannot get up. There's very, very little Awareness. But I catch it again. But I know I lose it because I was talking to myself that I cannot get up. But now when I want to get up and I bend over a little bit, I have to be careful. I have to retain this Awareness of this body doing this without any further description. I know it's moving, but I don't pay much attention to it that it is wonderful to do it and that I'm so capable or that I'm strong or that I look so marvelous when I get up and so forth. All of that, I don't pay attention to. I want to keep up my Awareness.

Myra: But is the Awareness objective?

MR. NYLAND: Of course, the Awareness would be objective, because it gives you a fact about yourself which is objective. The Aware-

ness is only the method. Awareness is the tool which results in the state of yourself being aware. But that what is the fact and the resultant of an Awareness is that you happen to exist as a human being. You see now?

Myra; Yeah. Which is a lot simpler, I think, of what I was-- something- of Work--.

Mr. Nyland; Of course it is. But when you do this you lose your Awareness.

Myra; Yeah.

Mr. Nyland; So you have to be careful that you change your habits a little. We get a little flustered. Come to yourself in a very simple way and, as I say, try it several times to get up, to see if when you stand up you stand, there is the same kind of Awareness. You can do it with your eyes closed because you know you can do that quite easily and keep Aware. So that when you're standing, before you start walking, you sit down, also slow~~ly~~, because we cannot, as yet, divide ~~the~~ energy so easily between energy going toward Awareness and energy going to the fact of myself moving. You have to be very careful. This 'I' is not very strong so it has no particular authority. But I can imagine very well that there is an 'I' which is there tells me at the same time,"Well, I'm getting up.No! Don't get up too quick because then your Awareness will go". In that way you can talk to yourself.

MYRA: yes.

MR. NYLAND: And when you have gotten up, and you sit down, get up again and then you say,"Now, I will try to walk!" But you don't walk just like that. You should be very careful, you know, to hold on to that Awareness. Your foot is on the floor. You have to bend over a little bit and then you gradually move your body so that when you take the next step. And when you take the next step, and so forth, you're liable to lose it again. I say, "Yes. No. Wait a minute. My awareness. This is a body that is now going to walk'! Reduce all the movements you are familiar with, whenever you wish to Work, to as slow a pace as yo

can make. No hurry because you yourself don't change. Only you eliminate energy going to a fast movement and control energy so that you can then be very slow in what you want to do. ALL right?

Myra: Yeah.

MR. Nyland: This is as far as movements are concerned. Now speaking. Speaking sometimes in a very soft, slow, enunciating way. Very little energy is necessary--only a little direction, because you know what you are going to say, and even if you don't know, just say anything. But you do it slowly. You break the habit of your personality and because of that, you are reminded that you are engaged in a certain experiment. And with that you try to keep-a hold on to this awareness which is a definite fact of yourself existing. And it becomes noticeable to you by simply saying,'Here I am'. And use that phrase. I Am. All the time I hear my voice that reminds me of Work. It reminds me of being observant, of something that ought to be there because that's the reason I say,'I Am'. But I don't say it too quickly. I am. I am. And then I lose myself. You see what I mean?

Myra: Yes. I think I've been living too fast. I've been thinking that, in order to be in ordinary life, I move.

Mr. Nyland: You have to reduce your ordinary life to almost a minimum. You have to reduce the activity of each of the centers to a minimum. Then you can, more or less, control. Otherwise, too much energy goes into the unconsciousness and there is very little left for the conscious effort, or an effort for consciousness. ALL right?

Myra: Yes. Thank you.

Mr. Nyland: Good.

Josie Schwartzbach: Mr. Nyland.

Mr. Nyland: Yeah.

Josie: This is Josie.

Mr. Nyland: Who?

Josie: Josie Schwarzbach.

MR. Nyland: Yeah.

Josie: On Wednesday night you gave me some advice for my Work attempts that really clarified a lot for me. And you said to sit with my eyes closed and to be as simple as possible. And I've been. I can't control my mind, so I've been doing that and counting to ten and then—

MR. N - the same - Myra - yes - its a good place. Mr. NYLH See, shes at Now we're going further with it, though

Mr. Nyland: Well, why would you do that? Because then you have to control your mind anyhow if you want to count.

Josie: Well, I feel I don't lose so much energy that way and I wanted to ask you if that was wrong?

Mr Nyland: I must reduce my mind as much as I possibly can by not having too many thoughts there.

Josie: But are numbers thoughts?

Mr. Nyland: You have thoughts in your mind but when you close your eyes already you eliminate some of the thoughts which come because you would use your eyes. You would get impressions through an eye, I mean ordinary eye, as an impression of a sense organ. You reduce the thoughts of your mind and make your mind almost empty. As if nothing really interests you. Sometimes we say, I want to drain the energy out of my mind so that my mind becomes much clearer for the possibility of something else existing which I also say is a mental function but this time it is an awareness instead of a thought. I want to eliminate many thoughts which may interfere with this question of awareness. If I close my eyes and, as I said the other day, if I try now to, as it were, look within, I become concentrated with my mind on that effort and I don't have too many other thoughts about the fact that

so and so is sitting next to me, or that I have to do something because the water is boiling for the coffee, or things of that kind. I all exclude such thoughts. And with the intensity which I now have as a wish to try to be looking, as it were, within myself there is a realization of myself being there. And it has no more to say than just the fact that I exist.

Josie: So by counting, it's really blocking. Is not - - -

Mr. Nyland: I'm afraid so. Because you pay too much attention to the counting. It is not that it is not possible and that after some more experience in which you have an awareness which you can then, you might say, trace or you know it for a fact that it exists, then it is also possible to give your mind something to do without giving it too much attention. You can do that. I simply say, 'One,two, three', but I don't think it's very useful, because too much attention is still paid to the fact that you are counting and when you don't make it so vocal, you can hear it and it really distracts you. I think it is much simpler to just see, if in simple movements of yourself, not using your voice as yet, in simple movements that awareness can remain.

Josie: I wasn't counting out loud. It was just...

Mr. Nyland: Yeah,but it does require energy and there is attention that will go into counting. I wouldn't do it yet.

Josie: ~~Al~~ All right.

Mr. Nyland: I would try to drain if you understand, and I've explained that in the seminars. I've talked about the draining. You remember that?

Josie: Yes.

Mr. Nyland: Okay, do that first so that your mind is much clearer. Only Work, when you already, because of circumstances of the outside world, your mind is not so occupied, when there's really

nothing to think about; when you really don't want to do anything and don't want to entertain any thoughts about having to do something. In that way, you can rest your mind and you can relax ~~too~~, it. At that time your body still existing can be observed by a certain section of the mind which is functioning that way. ~~A~~ALL right, will you try?

Josie; Yes.

Mr. Nyland; Sometimes these exercises of counting and doing different this and that with another center, one doesn't realize how much becomes partly automatic. And when it is automatic it does require energy and that the attention is much too often divided. And in the beginning there is not enough for the maintenance or even the Wish for an 'I' to be there. Don't do it. Use as much as you have as a Wish for the purpose you want to use it for which is an 'I' actually observing. I say, slow down in the activity of the mind by not having too many thoughts in it. Slow down in the activities of the body by doing that what you are doing do very slow like I suggested. ~~A~~ALL right?

Josie; Yes.

Mr. Nyland; Yeah. Good.

Donna Steiger; MR. Nyland.

Mr. Nyland; Yeah.

Donna; It's Donna.

Mr. Nyland; Yes, Donna.

Donna; Something you said to Helen.

Mr. Nyland; A little louder, Donna.

Donna; Something you said to Helen about Wish brings up to me a question that we had in our small group. And it is that I have alway thought of the Wish as being emotional, and I've always associated a certain kind of emotional energy that comes up in me as being, ah, that I'm being in contact with my Wish. But there's

also this very cold, unemotional part of me that speaks to me many times that says, 'Now is a good time to Work'. And sometimes I do, but...

Mr. Nyland; You want to call that also a wish?

Donna; Well that's what I want to know. Is it? Because sometimes I get in an argument with myself and I say, 'No, no, it's not good. You're not in contact with your wish.' But is it not? It's been occuring to me that it may be.

Mr. Nyland; No, if it's a question of an argument between your mind and your feeling, then it is simply which is stronger? Because when the mind keeps saying, 'No, don't do it', then many times you may be convinced you shouldn't do it. If your wish is stronger than that and you tell your mind to shut up, I think you can do it. You can make an attempt. I think the purpose is really to convince your mind that it shouldn't interfere. You see what ultimately happens when a person works, there is a relationship between the three centers. But whenever the relation is made between, let's say, the feeling center and the mind, that what takes place is simply a little part of each center which connects with another little part of the other center. In this particular instance, we call it sub-centers and I don't like it very much. At the same time it is possible that there is a little bit of an intellectual something in the sub-center of my feeling. And I also know that there is a little emotional part in my mind.

Is that already it? Oh, but it's so soon. Yeah. Alright.

End of side 1.

Side Two

As I say, I don't like to talk a little bit too theoretical about it because we have no means actually of proving it. At the same time, there is some kind of a plausibility or logicality connected with it. If I can see that each center is really made up of three sub-centers and that, let's say, the physical can be physical-physical, physical-emotional, or physical-intellectual. I have those three different types of sub-centers which, then, when they are physical-emotional can be connected with an emotional center. But for that emotional center, I have to have a physical-emotional sub-center. If I want a connection between my emotional center and my thought processes, I can have an emotional-intellectual sub-center connecting with an emotional-intellectual sub-center with that what is intellectual-emotional. You see, one becomes already very difficult; runs a risk of trying to explain it how they are connected. There has to be something in my feeling and in my mind which is more or less equal then and can to understand each other, part, because the centers as they are now are quite different and, therefore, in order to bring about a relationship, there has to be something that can be recognized by one or the other. Now if I don't find that kind of strength in my intellect, my emotions will continue to have the upper hand. But when there is in my emotional state a good wish, that is, a strong enough wish, I can tell my mind, as I say, to shut up. And then my emotions become much more predominant and I will follow that. And if that has to do with a wish to Work, then I will Work. As long as your mind interferes, of course, you run the risk that you won't Work at all. Try to bring that what is so vocal, like a mind, on a

little lower level. Don't allow it to have such thoughts or try to become so familiar with that kind of an objection that you can say to your mind, 'Yes, I know you object to it, but I have a wish'. And then I think you will succeed.

Donna: But, Mr. Nyland, is that -ah-.When it comes in that form-when it's very ah-.

Mr. Nyland: No.No. Say it louder.

Donna: When it comes in that form, which seems to me to be very unemotional, almost as a statement from some part of Myself.

Mr. Nyland: No. I don't think it is so unemotional. When your mind is there and it is talking and something also in your mind which is engaged to the wish will tell the other part of the mind to shut up. Your wish must be there. If it goes simply because of a little argument then there is not ~~enough~~ much strength in the wish itself. Find out! Because, really, it depends much too much on the original wish you have. If that is something that's so easily effaced because the mind happens to object to it, the wish is not strong enough to start with. You understand that? DONNA: ah Huh. MK You see every time something happens, either a wish or a thought or even the desire for activity, it has to come from a motivation within myself ~~But~~ which IS EXPRESSED then ~~you say dressed~~ in the form of any one of the three centers. But, then, when that is not sufficiently activated then, of course, there is no motivation. I must go back then to that, ~~to that~~ what is much more reality for myself, on which the wish for wanting to work is actually based. And if the motivation is understood as ~~that~~ I really see it as a need, something that is a responsibility, or that something that I already agree with, that it has to be done regardless then,

of course, I will have a wish.

Donna: Yes. I see that.

Mr. Nyland: ALL right?

Donna: Yes. Thank you.

Enid: Mr. Nyland!

Mr. Nyland: Yes.

Enid: It's Enid.

Mr. Nyland: Enid?

Enid: Yes.

Mr. Nyland: Yes, Enid.

Enid: For several weeks, I've been taking walks in order to make Work efforts.

Mr. Nyland: You know, I wish that those who wanted to speak would sit right around here. Wouldn't that be nice? A little louder, Enid. Stand up!

Enid: I can't stand up.

Mr. Nyland:Oh! I see. Force your voice out!'

Enid: For several weeks I've been taking walks in order to make Work efforts, And I see that when I have a clear result, for several days I'm unable to Work after that, because either I feel a resistance to Work, or when I do make efforts, they're muddied by the memories of that experience and it takes several days to get past that. And I was wondering if there was any way of doing something---.

Mr. Nyland:Where does your original wish come from for yourself? You say you have a wish and you make an attempt and then the following day you don't want to do it. Or maybe for several days you don't want to do it. Where did your original wish come from? Did you say to yourself,'I have to Work, I want

to Work'?

Enid: It comes---. In this period it's been coming a lot from my mind and from a decision I've made to take these walks and take this time out---. It's a combination - - -

Mr. Nyland: Where does that decision in your mind come from? Enid, you must understand that a person is made up of the three centers, but that they together, form one's being, And that the being by itself not only expresses itself through the three centers but it has also an existence of its own. And it is from there that our motivation comes. If I have in my mind an idea that I ought to Work, I have to have a motivation behind that, or rather, as a beginning of that kind of a thought. What is it really that you expect of Work or, why you are interested in Work itself?

Enid: I want to Wake up.

Mr.Nyland: Yeah, but again you must ask yourself why do you want to Wake up? Because that has to be related to something that you expect of yourself when you are Awake.

Enid: I'll be seen for what I am.

Mr. Nyland: Yeah. It has to do with a description of yourself as you are. Or, it has to do with a problem that you have at the present time which you cannot solve. Or, it may be unclarity regarding the place which you have to occupy as a human being. Or, that there are certain states within yourself which become unexplicable in the sense of describing them in any way. The more you think about it the less you really receive clarity. Or, it may be a realization at a certain time of you yourself existing in relation to other things which are also important for you. It may even have a background as that what is as a

concept of life which you find in yourself and which has a definite relation to other forms of life also existing. And it may sometimes be a religious concept of taking on the responsibility for the development of yourself simply because you feel that that what you are is not sufficiently developed. And then perhaps you can describe it as that you are asleep and you want to Wake up. But there has to be something much more definite within yourself that, as I've explained several times, belongs to a certain type of a man who is not Man Number One, Two, and Three. You see, what I'm talking about. One, two and three are the three centers of a man and when they are developed, he's a perfectly good, lovely man walking on earth. But that Man Number Four is really the beginning of his Being. And it is also in each man. But many times it is so asleep, that one doesn't know that it ~~is in existence.~~ Exists I've explained that that particular property that is within a person has to be an interest of a very definite kind. Not interested in the world only. Not interested in self satisfaction. Not interested primarily in the development of the mind by reading books. But it is very definitely something that asks you, for yourself, what is the reason that I happen to be here on this Earth? And what is the reason and the aim and the meaning for my life? From that particular section of myself, we call it the DO RE MI of the beginning of Kesdjan, that makes a man interested in a wish to Work, or, interested in the acquisition of more knowledge of an esoteric nature. And on that our motivation is based, because then I want to start to search. I want to find out because it is something that ~~is~~ apparently, a problem that I feel somewhere within my being that I have to solve. Now, when that is more developed as a motivation, you won't

have much difficulty with the three centers, because, when it becomes a conviction that you have to work, having chosen that as a method for becoming, I say sometimes, becoming free from the bondage of the three centers. You understand those concepts?

Enid: Yes, I do.

Mr. Nyland: The wish for freedom. The wish to grow up. The wish to develop. The wish to become harmonious. All that I know. And that I'm not at all that what I would like to become. And that, in the sense of wishing to be free, that I realize I am bound. And I'm bound by this body. I'm bound by my behaviour. I'm bound by the kind of thoughts I have, by the feelings. I'm bound by my mechanicality. All the different things which I now realize that I, as a human being, am bound to this Earth, I start to blame the condition of Earth for that, and say I don't want to stay on Earth like that and I don't want to die like that. I want to die as a man because, then, if I can, I need not and I hope that I need not come back again to Earth. So, the motivation it has to be a little stronger, Enid. If that is there, and it will be there in the next day, or it will be again there in second and the third and the fourth day, motivations will be there. When that once and for all is settled-and I think it is not so difficult to settle that, because a realization like that has to come only once and then it is part of you. After some time not following up on it, of course, it will be reduced. And also, after some time even, you may lose that kind of interest. But when it once is there it is very much alive as something that you feel you ought to do and it leads to a responsibility for wanting to do it. And you're not anymore

that kind of a man when all that, of course, is lost as a result of growing older and becoming occupied with a variety of other things; or by someone else arguing with you and talking you out of it. But when it is really genuine within yourself as something which is quite fundamental, it has touched a certain quality of the life of man which we call magnetic. When that is there, then there is no further question, because once having tasted from that one will never thirst. That is the living water. All right, Enid?

Enid: Yes.

Mr. Nyland: Yeah. How one remains interested and how one stimulates that, how one can accumulate more and more a desire for this kind of esoteric knowledge, of course, many times is dependent on what you expect of it. And also it can be brought to your notice more and more by the conditions of your life in which you are suffering and where there are problems that you cannot solve and you feel you have to solve them. The more you can remain active in that wish of wanting to solve the problems you have and to overcome certain difficulties which are in the way; with other words, the more desire of life you become aware of within yourself, the more you will try to find the right kind of motivation of justifying your interest in esoteric knowledge. All right?

Enid: Yes.

Mr. Nyland: Read more books. Talk with more people. See what there is as value in any form of spiritual development. Come in contact with people who are a little bit away from the periphery of their life and have a little bit more of an

intensity of their own living. Sometimes be in touch with people who are, you might say in that sense, creative. Talk to a scientist who really wants to find out what is what with science and why he is interested, and not the application of it, but why he is, as a philosopher, interested in that form of nature. Art, of course, without any question. But mostly religion. Read books of that kind. Throw them away when they are too superficial, but sit down quietly in front of them when apparently there is something in it that you have to fight for in order to get it. All right, Enid?

Enid: Yes.

Mr. Nyland: Yeah.

Judith Raiguel: It's Judith Raiguel.

Mr. Nyland: Yes, Judith.

Judith: You continue to build up the hope in . Well, I ask it because I know there's a whole area of tendency of myself that you call morose and that I see as a kind of turning in on myself and it's deadly to whatever is life in me.

Mr. Nyland: You mean it is a consideration of yourself which whatever you see then you don't like?

Judith: No. I mean. I talked a little bit Wednesday about realizing, listening to a tape, (to transcribe it) realizing that real hope and real wish were something I'd never known.

Mr. Nyland: As far as I remember, you mentioned that there was a possibility which you then believed in that it could actually start to develop.

Judith: Yes.

Mr. Nyland: Right.

Judith: Now, laid alongside of this kind of negative quality does that eventually – does that negativity die away?

Mr. Nyland: No. I think it prevents it. It's not only a question of the energy which is used for that kind of negativity. But I think the negativity itself creates an atmosphere in which the wish for wanting to work does not grow very easily.

Judith: Yes.

MR. NYLAND: That is the reason why it becomes important and to see if any time when I have that kind of an energy that would go in the direction of a negative expression, I stop it before it actually becomes apparent. When it is there already, that is, when it is culminating into a negativity as expression, or a state of myself, then I have a very hard time to undo it. But I do have a chance that I see it coming, as it were, and then try to prevent it and steer it in a different direction or, perhaps even, can put it to a halt, I mean I can put a gate up and prevent it from flowing further. How to do that? There are different ways again of doing that. I can see it coming. I say, 'No, I don't want that.' You can become engaged in something else that really can interest you. It is very much when you see a person coming whom you don't want to talk to, you go to another road and you hope that he hasn't seen you, No? It is very much like this. I see myself many times affected with a great many thoughts and feelings with which I'm very, very familiar and I know exactly how they will end if I let them take their course. And I have something that I say, like a schoolmaster, 'You don't belong in this kind of a school now, because now I'm fishing for different kind of fish. Don't disturb me now.And if you want to come and so forth, I'll go

away.' Many times I think these kinds of conversations one can have with oneself are very helpful because you set something in motion. Instead of remaining labille, as it were, passive so that a thing will come and runs over you, or engages you and takes part of you, you become positive in making a decision either, as I say, to put up a gate or to do something else avoiding it for the sake of being able to do that what you wish to do in a different direction and not be affected by that what might be coming and overthrow it.One has to have a certain flexibility for that, Judith. One has to see how often certain things start with a very small molecule and start to grow very fast. It is like a disease whish is based on the growth of bacteria and you don't know how fast sometimes these bacteria start to multiply and come to a point where they can kill you.

Judith: I've seen very, very much that lately.

Mr. Nyland: Yeah. It is right. It is good. It enriches your world and the world can become populated with a tremendous amount of such possibilities so that, then, when there is something within yourself that has a substance and actually knows more and more about yourself so that then you can choose. You see, the attitude that one should have, and based, of course, on the solidity within oneself, is that, to some extent even, you become a master ~~of~~ for your own fate, and that you will take out of the experiences ~~that~~ which are available to you, as a personality, you can select that what is right for a certain moment and what is not right for a certain moment you don't want.

I call-- I talk many times about the psychological medicine cabinet. You see, what is in that as medicine is really myself, because it is a description of different facets of my personality which are there on the shelf and I'm familiar with it. And I know that when I take it, of course, I become that what I'm taking. That is always with medicine. And sometimes it will produce in me a continuation of the state in which I am, and sometimes the medicine itself will have in it its original aliveness which is lost when I get sick. Try to think about that ~~as~~ about the property of a medicine. A medicine is used to supply that what the body hasn't got. It stimulates ~~certain~~ different glands to start functioning again. That is the roll of the particular medicine which is good for one. In exactly the same way, I take out of the medicine cabinet that what is of use to me because I know myself well enough, but I can handle it, because it is a medicine. I become positive regarding my negativity. To say it with other words, I don't run away from them anymore. I don't want to be a coward. I want to be a Man. I want to face such conditions. Sometimes it comes as if that what perhaps could happen to me I'm perfectly willing to submit to it because I say,'I am on the way to wish to become harmonious and I will die in the attempt.' If something comes towards me and will kill me, it's ~~a~~all right because I will Work. You understand that?

Judith: I think I do. It's a subject I know well.

Mr. Nyland: It's a determination, yes. It is a very definite saying of yes.

Judith: Yes. I have never had that kind of aim and I almost don't even know how to begin it.

Mr. Nyland: Yeah, but I think that it gradually starts to dawn.

You see, that is really what I call the light motive. It is not just ordinary motivation. It's a very definite wish for survival.

Judith: Yes.

Mr. Nyland: It's either yes or no. And "Veder ODER Alberich" I mentioned that you remember. . There's a good book on that.

Judith: What?

Mr. Nyland: The philosophy of the'as if'by Heidegger.

all right. Come! What other questions? Or, as Lois started, statements. Make statements! We can always talk about it. You see, I have the feeling you don't exhaust opportunities. You just let them be. That is a state of negativity, you know that? Because you won't stand still. Either you go up or you go down. The downness is introduced because you become part of the current of unconsciousness. You are part of the involutionary law. If you don't wish to evolve, you remain identified with involution. There are two currents only. You represent a third force and either you understand the involution as eating you and the evolution as you eating, then you see that at a certain time that what is involutionary in you has to be turned around and go in the direction of evolution. Then you will have at that point an equilibrium between those two forces and you, having made that decision, have become the initiating factor for reaching a higher level of being. When I say that you don't use opportunities, I think really you are either a little too timid or you have not thought enough. You have not come to your own crystallizations. You still have too many thoughts which have not germinated enough in you. You have not come to the

conclusion definitely of something that actually is so or is not so. There's too much of that kind of thing going on. You live too long in the period of gestation. You've got to understand that the activity of a man is when he does. When he says I will want to say something. Not I want to continue to think, I want to continue to feel. Or the time is not there yet. Or it is not my nature, as yet, to expose myself. All that is nonsense, you know. When I say either yes or no I mean, of course, yes, because I don't want to say no.

Jerry Prince: Mr. Nyland, ~~it's Jerry~~.
Mr. N - Yes. Jerry! It's Jerry.
Mr. Nyland: Yes, Jerry.

Jerry: I wanted, for the meeting, to try to say something and I don't really know exactly what it is that I want to ask.

Mr. Nyland; Well, that would be an interesting conversation.

Jerry: Well, it has something to do with . For some time I feel that--, I feel encouraged that--that there is something growing in me and that I know I'm making attempts to make it more alive. And I just I guess I just wanted to ask for help with that. I know some of the obstacles remain. Thoughts of it come in and I try to deal with that using my physical body.

Mr. Nyland: Yeah, but you also must make something grow. It's not only the question of tilling the soil. You have to keep on planting seeds. Tilling the soil is preliminary. Tilling the soil is expressed by my desire to work; and work. But that what I expect is not only accumulation of data about myself. But I want to have those data being built up. And again representing me. If I find out what I am and I put them together like bricks, then I have an objective man, theoretically speaking. I want to make an individuality out of my personality. And for that I have to redo it; renovate me. Sometimes we say, Rennaissance,

rebirth. But for that I have to have building blocks. And every time that I make an attempt for Working and actually am successful and I receive more and more information and knowledge about myself, I never will stop by receiving knowledge, because I start with my body and then I become impartial to my feeling and then I see how the feeling and the emotions start to operate. And there is also something watching that; becoming observant of it. My 'I' will continue to observe that. And when I finally come to the description, in objectivity, about the functions of my mind in thought, then there has to be an awareness in that mind which goes around and indicates to those thoughts what actually the particular awareness is thinking of the thoughts themselves. There is no end to that kind of a development, Jerry. And therefore, it is not so much a question of keep on Working. Work intelligently! And Work emotionally! I mean by that, when I wish to Work, then I have to have such a desire that that what I require now for myself in building that I actually get a building brick from where I can actually make a wall, that it is going to be useful for me for building a little house for the Kesdjanian body. I am in the process of making something. There is a construction going on within myself. I realize that there is my physical body and nature has made that. I realize there is the beginnings of a foundation in the beginnings of the Kesdjanian body I call DO RE MI. But that is just a little bit of a foundation, a possibility of having dug a little deeper for a treasure. And I found the treasure but it is only the beginning of a new kind of house. And I still have to build it. And whatever form it will take, I like to imagine that if I have the

skin from my physical body, that within that skin there is another skin and that could become Kesdjanian. Of course, it isn't so. I know that. Perhaps it is better if I say it is more to the outside because then it could have a quality of ~~super-ficiality,~~ spirituality because I can understand that atmosphere which can even condence a little bit and form a body around my body. And perhaps, in that sense, it's quite right if I want to keep to that particular symbol. And the third one would be a body destined for my Soul. And then I am considering these whole questions of Earth and the planets and the Sun as a solar system. And then I get away from the other form of thinking where I say I want to go within, I want to become more essential, I want to find essential essentiality of myself in the form of Magnetic Center. That is when I go within. But, you see, in my Work I constantly am either one or the other. And the interesting thing is that while I Work, I develop both. I go out as well as within. It is as if that what is me becomes a mirror in which that what I do to the outside is reflected as if it is within. And sometimes the mirror is turned within and then that what is in the mirror within is reflected as if it is outside. This is the way I keep my balance. Because with the development of my inner life I receive more understanding and insight in that what is the secret of the universe as a whole. So, don't stop, Jerry. The whole idea - of course, I'm not saying that you would stop - but the idea is that I'm never finished. I really doubt very much that even in life, if it were given to me for nine hundred years, that I would, towards the end, come to that what I say, 'Now I know everything.' Only Gurdjieff wrote ALL AND EVERYTHING. We are a hell of a

long distance away from the accumulation of such facts about one's own life so that we can start to build an individuality. But it has to be built. Like another skin outside, and another skin outside, or perhaps another skin within. Or it can be a ring taking care of the rings of the trunk and that what is the bark to the outside. All such concepts and symbolism, it's all right. It doesn't matter. It encourages me to have constantly a wish because I see that as a possibility. And if I then take the wish, I translate it into the actuality of growth. Whenever I discover that I'm asleep I say, involution again, huh? And then I turn around and say that's not the direction I want to take. I want to face something else. I want to go up. I want to go in the direction of God. Then I say, 'But evolution for a man, is it possible?' I say, 'Yes!' When I say yes, I'm evolving. When I say no, or when I stay in silence, I am involutionarily asleep. Does it answer it a little bit, Jerry?

Jerry: It helps. Yes.

Mr. Nyland: Good. As long as it's helpful.

Judy Benowitz: Mr. Nyland? ~~it's Judy Benowitz.~~

Mr. Nyland: Yah. MR.N — Yes

JUDY: It's Judy Benowitz.

Judy: Mr. Nyland, I see that there are two, almost two different processes taking place in myself lately. And, in the first place, it's a real wish to know, what you said before the meeting, an aim for my life and a recognition of a necessity for objective knowledge. And a wish to work that doesn't come so much from my ordinary life and the way that I am, but that is wished for knowledge or truth or something that I connect with my inner life with what's positive in me. And, on the other hand, there's constantly impressions about myself from my behaviour and the way that I am and seeing things about

myself and wishing that I could be otherwise. And I know that, in part, that really feeds my wish to Work, but I don't know how to consider 'I' as a guide, because when I work I want to create an 'I' and I feel a certain something as a result of the attempts that I make, but I don't have a sense of an 'I' that could be a guide in my ordinary life.

Mr. Nyland: Not as yet. An 'I' has different functions. An 'I' begins by observing. And all it can do at that time is give data about myself and my existence in different forms of behavior, And, perhaps, even applied to the behavior forms of my feeling and my mind. After that, the mind has a different kind of a function. It has to start to indicate, and this is based now more on the benevolence of the mind, because it sees me. And this 'I' actually has information about me and also, don't forget, an 'I' comes from above. And it has a relationship towards that what is higher. And one sees - this 'I' sees in me the desire to become free. And he sees my struggles and he says, 'You don't get very far by just noticing a struggle and becoming observant about it; and even when you are impartial and when you accept it, it doesn't help you'. Even if you start to understand time itself, it does not, as yet, dissolve the bondage, or disconnect it in some way or other. All you have - and this is the 'I' speaking to me - all you have is a lot of information, and it is good information, and it says, 'AND what are you going to do with it?' I think there is a point in one's life in which you start to realize that that what you have acquired has to, again, to be put, first, put back for a certain use. I've indicated that that the 'I', understanding this attitude, seeing this what takes place in one's ordinary feeling and going over into emotional states of really wishing to become a Man, that at that

time, the 'I', with its benevolence, will say, 'I will help you.' Exactly the same with God when He realizes that a man, wishing to go to heaven, having for himself on Earth this particular wish to become free from this Earth, that there is joy in heaven. Because such a man starts to walk towards heaven and that is his direction. And I say there is joy because God sees such a man coming to heaven because there is a resolution regarding his own positivity. So the two go together. When the 'I' is benevolent about me, it will actually be close to me and take me by the hand and become, at that time, a guide. That is the second function of an 'I'. I've explained it sometimes by the usage of the word, Participation. That means that at that time I go from inside to the outside world again. Observation really means I live on the periphery and I become more essential and I try to become more real in the reality of Magnetic Center. Then when this 'I', having been the guide towards that, or, having found my Magnetic Center, the two of them, Magnetic Center of me and the 'I' coming from God will combine in a partnership and take me as their child by the hand. I become between the two the neutralizer which then is growing up. And they, you might say, as father and mother want me as a child to become more than what they are. After all, my Magnetic Center is of this Earth. It is within me. That what is 'I' comes from above to help me. But, then, when I can grow up and become really mature in the spiritual sense I will go to the next level. This is the second function of 'I'. The third function of 'I' ? After the Kesdjanian body has been formed and after at least the DO RE MI of the Soul has been formed, there is a very definite wish for further unity mostly on the part of the Soul. And then the 'I' is an instrument for fusion. It wishes the three bodies

to become one, knowing full well that when that can take place there is a possibility of further growth for this entity of life in the forms of cosmic consciousness. At the time when that fusion is taking place, the 'I' directs the SOL LA SI of the Soul and helps a person to cross over into the cosmic consciousness describing the second cycle of the Enneagram. At that point where it has set this Soul on its way into cosmic consciousness the 'I' disappears. An 'I' has three functions. After the third one it has fulfilled its own unity and in the fulfilling of that what it has done, it has become one and will again ascend to heaven. You see that there are different facets and different phases of that kind of development. Sometimes they seem a little simultaneous, Sometimes they are quite separate, Sometimes one knows that one cannot really start until the other is sufficiently grown up. But the combination of them is always that when there is a SOL LA SI, simultaneously with that can be another DO RE MI of another octave. Each new octave always starts at FA. It never starts at the SI-DO. It wouldn't be able to continue. But the FA, the second octave directs the possibility of its own FA, that is, the FA of the second body, then a new one can start which, then, ultimately belongs to the first octave. And in the unity, that what actually takes place, the second body is sacrificed and the first and the third continue to exist until the third does not need the first any longer. That's the process of fusion. The Soul ultimately will be on the level of Being which is higher than a man has on Earth.

Maybe it is a good end, yeah? We will drink to Gurdjieff. Pretty soon is his birthday, you know. We will talk a little bit about it tomorrow. Don't drink! Don't drink until I drink. Always wait. If there is gratitude in you, make room for Gurdjieff. I'll play a little. End of Tape